Paragraphing NOTE: IN CORRECTION, "PARA" means new paragraph

M1866 Group I Tuesday, June 23, 1970 Barn

Whenever we are a little late I have to find an excuse. And this time it is very legitimate. When you have a house with cats, and they are very fond of you, they come along. So, I don't know if they [redacted] search for Objectivity, or that we actually could learn from them if we had them here, but I'm afraid they might start meowing. So it delayed it a little bit, not so badly, because the tape doesn't start, and we go by tapes, as you know. We start when the tape starts and we end when the tape is almost at the end. It's very good. Otherwise I would perhaps talk much too long. Maybe it is too long anyhow. If you take all the different tapes of meetings and so forth, and put them end to end, how many times would they go around the world? I don't know.

Is there still something new? We can always talk about different aspects. But the concept is the same. It came up yesterday about concepts. Concept is a principle. It becomes more and more absolute, the more people understand the concept for whatever it is. The chances for the interpretation of the concept, of course remain in existence, But they do not really touch the concept as it is when it can be expressed in very simple terminology. I wished that when some questions like that come up in the nucleus, that it is fought out to the bitter end. So that gradually a language is established which belongs then to Work and to which the different people of the nucleus agree--all of them; it has to be unanamous. It might require some research. It definitely requires a wish to find out the truth of Work. And after all we are interested in that. Every once in a while I look at all of us as a group in search of the miraculous. I hope you will find it. But the miraculous is truth. And it is miraculous on Earth because there's really very little

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truth on earth. This is what I hope you will remember during July and August. I'm fully cognizant of the nature of that kind of experiment. It is very definitely an attempt-I've said before it has all kind of chances to be miscarried. You see what is really the aim of that? What is it in people that makes them not wish us to be alone? What is this kind of a meanness that they want to interfere with something that is a little unusual. And what do they gain?

We were talking about two months. It is an experiment to see how much your Conscience is worth. Instead of considering it a question of liberty, it's a question of being bound much more. But you are the judge; not me. And instead of me, I would like your Conscience to start to operate. It simply means that if in the past you have done certain things because I have asked you to do it, or we have organized what sometimes is called a class system, in which there are different responsibilities divided over certain people, and that every once in while you compare it when we were here two or, two years or so ago, when everything was still in its infancy, and it was a happy-go-lucky affair, that then of course, when you look back and you say it's quite changed and perhaps not so nice; but what is at stake? Really, Work. And if we want to adhere to Work, and the understanding of what we mean when we talk about Work, I'm afraid that when there is a larger and larger number of people interested, that one has to come to certain definiteness; and that sometimes a little bit of the joy of being just happy and do what you please has to be eliminated. So instead of having more liberty, you have much more difficulty. Because you will have to decide what you want to do. And it is mostly based on you, since I do not want a law. As if I had already had died and left you. And it is simply to find out for you how much is alive in you regarding a wish to maintain Work. And this

way you can find out.

If you agree with the different activities which you have started, and which you think then that they are worthwhile, you will continue with them in double measure. If you agree with that certain organization rules are correct, they have to be attended to with twice as much energy. If you believe that there is something wrong about your relationships-and we have talked about it, I think your Conscience has to be much sharper and much deeper, and much more to the point. If it's a question of keeping on talking about a lot of nonsense, including gossip, it has to be divided into two parts. And one, the major part of such gossip has to be thrown out. Because your Conscience will have to tell you. You will have a chance to develop it. You have to see that that is really the reason for giving that kind of freedom which ties you very much more to yourself. Goethe's saying: "In der Bershrenkung seigt sie der Meister": That is, "The Master becomes apparent in the limitations." And the limitations are set up by you. Individually, and in relation to each other in the group as a whole. That is why it is important that we try these things. And that, of course, thinking about it and leaving you for a week, it is not very long. And I really don't want to know anything in particular during that time. In that way you are on your own. Because you cannot send letters to Heaven: You are on your own. There are a few indications, of course I never can leave things alone very much. So I say, Rhoda remains the person for finances to be collected by her, weekend as well as next week which will again be the end of the month, as you know. As far as construction work is concerned and the different physical activities of the Barn during this weekend and also during next week, I will again and again ask Robert to remain responsible for that. And that I hope that everyone will understand it, although there are delegations and

of course there are the five, and of course there is more understanding between the four of the construction company, but nevertheless one person has to be the final yes or no. I would like Robert to talk with me about it tomorrow morning if he can find the time, and first thing in the morning, so as to clear up a few things, and also that I can ask him about the validity of doing this or that or not doing certain things while I'm away. Because the trouble with this kind of so-called weekly vacation for me, is that I come back. And then it will be the beginning of July. That is why I talk now about July and A ugust--two very important months of this year.

You remember--how often have I said it already, that this year is important for us as a whole and a group and that you must understand it. The continuation of this kind of Work, including the Barn, the maintenance, all activities, is dependent on the behavior during this year. And towards the end of this calendar year, I will continue to think about the necessity of such continuation. Although I did pledge on Father's day that I want to be a Father for another year. That is quite understood. Because even if, if I say , we have to wind up the affairs, it will take a little while.

You have your own fate in your hands. Because I will see the truth of it. I'm discriminating enough about that. And it's up to your wish to Work, how we will continue, what also we will have to do. And of course it's not always going to be the same, we might make changes. The changes are not because I want to make them; rather I do want to make them-not for myself, however. I want to make them for the growth of this kind of Work as a whole, the way I see it and the way I believe it could be continued. And this Work will never be continued by repetition. There has to be constantly something new and different introduced. And it will be more and more to be carried, it has to be carried by many of you, To share such responsibilities and to see who belongs and who doesn't. PARA It brings me

back to last night. I had not much time for ~~hi~~ listening to it although I listened to the after meeting and a fair part of the real meeting. And by the way the real meeting is not entirely recorded. The first two questions are not on the cassette, as far as I, I have found out. But that can be corrected. In general again, I use this Tuesday evening to say a few words about it. Because I consider these kind of groups very important. They will help to maintain things. That is, Work has to be discussed on the Monday, and the two groups on Thursday, to which I think during July and August there will ~~also~~ also be opportunity of more exchanges which I've mentioned before. I emphasized more and more the necessity of applying Work in daily life. And this is one of the reasons I want you to feel during these TWO months that that is the importance. The groups will also continue. In a different way. For instance on Monday evening I would suggest to the nucleus only to allow such people who you wish by invitation to come. It is not open anymore, and I will say so tomorrow evening. It's only those where there is an unanimous opinion that you want them on Monday. There is too much disturbance of little elements of people who think they know, or just come out of curiosity. The emphasis of Monday is discussion of Work and clarification. No more. And we don't want any particular arguments from different people who think they do know a little bit and don't Work at all. It will eliminate also such people who are trying to ride two horses. Why have I said at the time that a person can go to any kind of a group OK be interested in any kind of dogma, religion, so forth. Simply because I believe that when it is a choice between different things, that Gurdjieff can stand on his own feet. But When there is a mixture, both so called Gurdjieff, I have objection. ~~Not if a person already knows. Then he can~~

Not if a person already knows. Then he can discriminate. When he knows something, by experience about Work, and he reads Nicoll, then he also knows where Nicoll goes off into interpretation. But if he doesn't, he gets confused. It happened with one person. I would refuse him to come to Monday. There's no reason, to have, as I say, [redacted] two horses at this time for him. But I would like to make that Monday group really a responsive group. I would like to hear questions of their own attempts. I would like them to have the questions ready, so that there are no laspes of silence. The moderator has to take care of that. Has to say, "Where are questions? If there are no questions, we close the meeting." Many times I've said [redacted] it is worthwhile to have ten or fifteen minutes of real discussion, instead of extending it to an hour and a half. There's no sense. Utilize your time. When the purpose is, for that reason simply to talk about Work, it is Work. It is not philosophy. I've said before, Wednesday we can be a little philosophical. To give a background or some kind of perspective: Why motivations for Work. Why Objectivity in a subjective world? Why search for miraculous something that can happen to one if one wished to Work? Why is it that Work has that kind of value in ordinary life? Why is Work so difficult? But those are all statements that are just going around: Work itself, as described; and on Wednesday I don't want to describe it. Then only hint at it, that there is that kind of understanding, and if there isn't, then on a Monday such a person can ask. But you, as a nucleus, have to be sure that that's the kind of person [redacted] you want in that group. And you have a perfect right to tell them not to come. For many, Wednesday is more than enough. I'm reluctant about giving any of them tapes. Unless it happens to be that a certain Wednesday was missed, and then they can listen to it.

But that also is, very seldom. In that respect it is still a Group III. And there is constantly a little influx of new people in that group, and it is also a very large group, so I cannot reach everybody PAR- one. In order to make it very clear, you continue, I hope, this Friday with music. Saturday and Sunday as usual. I will ask Peter to play after the meal is over, as before. On Sunday, no need, and no talk, and no lectures, and no particular tape to listen to. Saturday evening, no discussion. It is not necessary. Utilize the time, if you have it, to go home and read. The same applies on Sunday, for Sunday. Movements continue as before. Next Tuesday, that is a week from today, I would suggest no meeting whatsoever. Again, I say, it is not necessary. The Wednesday following, there will be tape listening, and of course the Monday evening is a discussion group the same as Thursday, Peter and Trudy. And the following week again, Thursday for Peter and Trudy. And then I'll be back on Friday. And we resume. For the fourth of July week, we will do exactly the same as usual. We will meet here and WE WILL Work.

Then we enter into July. You must understand the meaning of that particular month. It is a renewal you make with your own Conscience. It is a reason to put in front of your own Conscience what is going on with you regarding Work, regarding appearances at the Barn, or at meetings. You have to try to be very honest. You have to try to see what is really in your Conscience of your own. Again I ask you, not to do it for my sake or because I've suggested it. Try to agree with it if you can, that is, make attempts to agree with it. But if you honestly cannot agree, it's much better to remain honest. And then perhaps, not come. Or if you do come, you take a responsibility for certain things and you attend to that. But again in accordance WITH your Conscience. It will make your Conscience more sensitive. Because you see, when we go ON as we have

done, and there is a Saturday and a Sunday, I do not know how Conscientious you are during the day. It is a day of physical work. It's a day when you work with a few others. It's a day also when your own Conscience should tell you what to do. And maybe you have gone against the grain sometimes that you don't, didn't wish. And you still did it. That most likely was your Conscience. But it also could have been that you had fear for someone else. Can you separate that? Could you honestly live in accordance with your wish? Your real wish? All of this depends, of course, on the level where you are. What your life is worth, and what is the so-called height of your being. Where is that level? I've talked many times about that, as being formed by the levels of the three centers. And the level of each center is determined by the activity and the kind of material produced by them. That is a question then, of the level of each center of its own quality and quantity. And that what determines the level is the multiplication between the two, the product of quantity and quality. In which sometimes you can reduce the quantity if you want to increase the quality. But there is a certain measure for yourself which I call a product. That is, the total sum after the multiplication of these two factors. With that you give to your center a certain gradation. If in your mind you can imagine the centers having up to its full capacity of activity, and ability to Work, that is to be active. If that what you consider for yourself either an ideal state, or a state in which you have experienced of having had a center up to that point, you can call that hundred, on a scale. And you can then express that particular product of each center by a certain figure. Your Conscience will have to help you on that. It is not easy to separate the different

centers. But I think there are enough examples where a certain center is operative, that you can more or less guess how low or how high it is. It has to do with your expenditure of energy in the time allotted to you. It has to do, of course, with the degree of Awareness and Awakened state. It also will have to do with the strength of yourself as measured by your Conscience. Whatever is the level of your personality as a whole is simply to take the three factors from each center, add them up and divide them by three. That is your percentage of personality. It sounds a little mathematical, doesn't it? And those who are not particularly intellectually inclined will say, what nonsense. If you try it for one week, to establish for yourself a certain level of your life in such figures, without going through the rigamarole of trying to figure it out, yo u will see that after a week you will have a pretty fair knowledge of what you are. And the reason that you object to it is that you've never tried it. Things are quite simple about Work. They are so simple that in ordinary life you forget it. Because in ordinary life, it is much more complicated. It is necessary again and again to start the day with a definite wish on the part of yourself. If you don't sleep well, if you still go to bed too late, if you wake up in the morning without any particular desire, you still have to work on that. You have to find the cause. It belongs to the first rule of Objective Morality. You Work with your body. It becomes the central point of giving you information about yourself. It has to be in a good state. You will never be able to have any command given by your Consciousness if your body is not right, that such a command can be followed up. What will you do during this coming week? Have you made up your mind? Have you thought about

it? It will not give you ~~very~~ much more free time. And your profession, of course will require practically, of course, the same kind of time. What is it again and again, when you use the word "Barn", that you feel? When you use the word "Gurdjieff"? When you come to yourself, you see yourself. And different affairs of ordinary life affect you. And you get, because of that, at a low level. How much is there WITH in you to counteract it. PARA For instance the question of last evening. How to contain oneself in the presence of others. In the first place, the others do not know you. They may have ideas, and sometimes they will tell you how you should behave. You should by this time know what is your place, what is your age, what is your experience; what you could represent. You should know for yourself, THAT whatever your attitude may be, in that what you have to do, that it has to be sincere. You have to know that there is a possibility of something starting in you that you can call your Conscience in the beginning but ~~that~~ which gradually becomes a solidity. You will have to learn to understand for yourself that that what you really know, no one else can really understand. At most they can share your knowledge, but never your understanding, because that's based on your experience. When people look at you, what is it that you wish to present? If you still want to be liked, if you still want to create a good impression, if you still want to shine a little. Or if you don't have enough strength within you that you become irritable or even too much timidity, that you are bashful? Where is the strength in yourself? How does one build it up? By doing small THINGS very well. Start with very small things-ordinary life. This is ~~the~~ a training period for Work later on. As such it is not Work, because there is no application of any kind of Objectivity. It doesn't even occur to you. It's just ordinary life. But you have to consider yourself as you are, as much as you can with that

what is your own. And although you may question what has been given to you, and you have taken, that it may not be your own, you always could make it your own; or, you can throw it out. This is what I mean by sincerity in attempts you make in ordinary life. To Work whole, complete; all of your 'centers' so-called. To be present to the work you are doing. It will not always be that case. And the attempts will not always be successful. But what is it that one wants to know? What is it that one wants to be? You know, sometimes it's difficult to have an aim. It's sometimes very difficult because you don't know what the aim involves. You don't know what you are doing sometimes, and what the results and consequences would be. And, when you find out, you may not realize that that was already within the original impetus for having done something.

Every once in awhile on Tuesday I think about what has happened during the week that I know about. With the group; with other people's tapes. I know for instance you had a mother's meeting last night. I've talked a little bit about that before, also, before the meeting, trying to indicate certain things and what I feel. And they are very practical. They really have very little to do with Work, as we talk about. A mother's meeting is for mothers, to understand what to do with their children. The nursery is there to help mothers to participate in certain things they can afford. But the mother is a mother of a child. And this requires conscience, - because why a child? It is there, let's assume, and also it is wanted. It is difficult sometimes when it is there that it requires more than one has hoped for. But one has a child and one is a mother. For quite a number of years a mother remains a mother. Being a mother during such a period is far more important than Work on oneself. If it can be combined to some extent, it's good. If it cannot, being a mother is much more of value. Being a mother means making a family,

With a child and a husband, In which then, you might say, all three share. You can say positive and negative and neutralizer, and the child is the neutralizing element between father and mother. But a great deal depends on the mother. After all, she was the person who labored. The husband will have to take a certain position as father, of course, that goes without saying.

(All right, John.) (turn over cassette)

But what is a family? What is the value of a family? To give a child all the information father and mother can give; In accordance with their understanding; To help a child to be formed; And to create such conditions that the child at home can feel at home, and remains in home life trusting both a father and mother.

When we make a nursery in order for some mothers to attend some of the meetings, it is only because some other mothers will take care of the children for a little while. But only for a little while; Not necessarily the whole day. And when a little child is forced to be at the nursery for about 12 hours, it's idiotic for the child. Have you ever thought of that? What can happen? During 12 hours sometimes to be cooped up, even if you make it nice and lovely; And even if you take a little walk, there it is again. That isn't right. The twelve hours that the mother is away is not right for the mother. Not that people have to come here to the Barn in order to do physical work and so-called Work on themselves and then leave the child all by itself. The emphasis for me is always on the child. And for many years, I say, it is on the child. That requires attention, until the child can really understand things, And then, perhaps being set in motion, can go on for a little while on its own life's momentum, but still having to be checked. How long does it take for a mother to be able to say, Now my child can be by herself or himself? How long? How long do you think? And how long do you think then that perhaps your pro-

fessional work or the different things that otherwise you would also like to do, may have to be postponed. I'm not at all conservative. I'm looking at this world. What it is like to have a child enter into this world and then having to stand on its own feet in this world as we now live it, on this Earth, in this kind of civilization. It would be easy if we could put the clock back and the time back fifty years. We don't live there anymore. Our youth is exposed to such tremendous influences which we never thought about fifty years ago, let alone hundred. And they have to face this and can only face it when they have had a family who really made it clear to them what is a foundation of their life. And to give them ambition; caring for them; affection. To be with them at your own cost sometimes; sacrificing certain things of your own life for the sake of a child, for which you are responsible. And how long it might require, I do not know. And how often you want to have baby sitters, I don't know. And what you want to do with your free time, going to the movies or not, including coming to the Barn and listening to a meeting. When it goes at the cost of your child, it is wrong. When you want to bring ~~the~~ your child to the nursery simply because you want to be a little bit freer, it's wrong for the child. It has to be attended to by you. And if the day is long, let it be there only in the morning; then the afternoon, take it home. That's where a child really belongs. So that afterwards, when it goes to school, or when it comes in contact with other little children, or dear loving fathers and mothers who have uncles and aunts who come to visit; or whatever the child is exposed to, not under the guidance of anyone but just being left alone. What will happen to such children when they grow up? To become, let's say at ten, twelve, when they start to realize that there are some difficulties. And then they start to see and think and distinquish. And

already they know a little bit more, about what is for sale in the rest of the world. And then if they have no particular foundation, no foundation within themselves, if they don't have your confidence as father and mother, where will they go? How will they find out? What will you tell them at such a time when you have lost contact?

These problems do come up because of the nursery. They do co me up because I'm interested in the welfare, particularly of children. The children will be more and more with us. It cannot be helped; it is right to some extent. But you take a responsibility, don't you? Alright, don't have a child. What can you give them, particularly when you're interested in Work, you yourself knowing enough. It's far better to know that you have Work within you and cannot give it, when the child is there to be taken care of, instead of being away from the child, and you take in Work on yourself without Work to be given to your child. That is where you Work with your child. That is how you can see yourself in fixing diapers or in whatever may be needed later, or the little boy who need attention from his father, and he has to work with him and perhaps can handle a little tool. Or perhaps can do some planting in the garden, or can be made useful. And who can have a spank when he needs it. I'm not talking about unfortunate conditions where it is perhaps not your fault, or where it is something that, of course, i s unfortunate although it could not have been different. I'm talking about averages. When there are abnormal conditions, they will require abnormal attempts to verify it. That is, to change it sufficiently until more truth can be there. The things that happen in ordinary life we are sufficiently familiar with. That husbands die; sometimes mothers die; Sometimes there are divorces; sometimes it cannot be done because one has to work for a

living. Those are, of course, economic problems. But it does not change what I call the principle or, if you wish, the concept of marriage, and a family. And I say again, it is in the family where you work. It is there where you can find God, at your hand, with whatever the hand has to do. To be present to your hand as you wash the dishes, and take care of food, and tuck a little baby to bed, or walk with it a little while; or play with the dog and the child, and you. Or give the little boy a saw in his hand and have him cut up whatever pieces of wood you would like to give him. That is how one works. I said the other day, talking a little bit about telling stories, that is how one keeps a child with one until they have grown up enough and then they can, maybe remembering some of the stories, stand the rest of the world a little easier.

The question came up you see, again with this nursery. Again WITH the difficulties that are involved. And they will be. We are not that WEALTHY to be able to make equipment and to buy left and right. You still have an outhouse at the Guest House. It still is quite primitive in many of our homes or places where we live. And it is right that it is that way because all such things can be called an opportunity, what of it? Provided you can establish within yourself a principle. If it is worthwhile enough to try to build within yourself something, what is the outside world, really, and the kind of a meaning it might have? Give it whatever is needed, if you can create such opportunities, so much the better. But don't forget Work. And particularly, don't get rid of the child in order so-called to Work. It's the opposite of Work. Your child comes first. Your husband comes after that. And the wife for a husband comes also after that. And all three is before Work on yourself. This is the way I look at living together. The fundamental issue is always that kind of under-

standing in life; to exhaust it to the fullest extent and to give it all you can and all sacrifices which you must make at times. Because in that you will learn what you are; and then when you Work, you will be able to confirm that that is really what you are. Or perhaps you can change and perhaps you can then have a different kind of a viewpoint. But above all it will enable you to live with what you are and to accept yourself. Even if you are not such a good mother, you can accept yourself, because one will learn by being able to be objective and Work. And all mothers and all of us know at the present time hundred times more of Work than you ever will use, or can use. The trouble is not in making more and more meetings. And it's not even in having more and more Barn work. The trouble is that you don't use as yet what you have. NOT SUFFICIENT, Not as yet, [redacted] I say, in search of the miraculous existence of yourself. The knowledge of your own, of what you are; to know it and know it so well that there is no question that you can, in the midst of other people, hold on to yourself. That in the midst of conversation you don't let yourself go, and be taken by an argument or [redacted] be taken by prejudices of the past, or by associatio ns which you remember with your lovely brain. That then you become impossible for Working together. You have to bury the hatchets that have already existed, and sometimes too long. Of disliking each other for certain reasons, which sometimes may be quite right, but so are you to be criticized for similar kind of reasons. Why is it so difficult that we cannot understand such things? To become like little children who start out to be able to play together until some mean character [redacted] comes in, which unfortunately happens to be in the child already. And THE only way then, it has to be counteracted is to give it a good spank, so that it knows once and for all by associations that such little tricks are not good for a little child,

And don't belong to it. But give a child a chance to express itself. When the garage gets out of Amity we will use that place. We will start there with a little bit of a school with a little bit of teaching for the older ones. We have enough people who are interested in that. We will start. It is the beggining. It will in the beginning also be very wobbly. We drive many times with our activities on cobblestones. Instead of a beautiful smooth asphalt or cement road. But that is what the carriage needs. That is what gives a chance to the carriage to find out where it will break down. That is why the cobblestones. That is why primitive life. That is why working with your hands. Sometimes in the garden; sometimes with stones. Sometimes with tools that break. Sometimes requiring inventiveness. Not to spend money until you absolutely have to. And to make certain things do and not cut them up simply because it's a little bit more convenient. To utilize what is there as energy in the form of lumber for instance. And not to, as I said once before, cut a piece of wood that is sixteen foot, to cut off one foot because you need that little piece. Hunt among the kindling for that what you can use and don't throw too much away as yet. Keep it for three months. Then you can throw it away. If you have the strength, or if it doesn't cost you too much time. I know what I preach about. I know what my characteristics are. I know what one has to fight for and through and how difficult. I'm not talking as if I'm sitting way up on a throne. And telling you. I'm quite human. And these things have to be understood on that kind of a basis so that when we talk about family, about the necessity of making a family unit, I say, in this world, understanding the rotteness something of this world. I've talked enough about it, and there's no use repeating that. Because it doesn't help us to keep on describing it. It has to be attended to, and we start at home. Not with the heathens

in New Guinea. Right now, where we are. In your house, in your getting up, in your laziness, in your procrastination, in all the different things you postpone. When certain things have to be cleaned, clean it. Don't wait. If there is an alarm clock, get up if there's an alarm clock for you. Work. Be honest. I said in the beginning, take care of yourself: first rule Objective Morality, your body; second, your feeling, not to allow feelings to be here which really don't belong-you know, they're rotten. Tell yourself not to have them. And Work, or at least become active, to counteract them, so that a little bit of that energy can go into what you call gusto. Gusto is a little gnome that always plays with you and sits on your shoulder and whispers in your ear. And it says, "Do it right. With taste." That is what gusto really means. And your mind? Your stupid mind sometimes. And sometimes so beautiful and lovely, like blue sky and sunshine. And sometimes dark clouds and thunder. Your beautiful mind and still at times so terrible. Also one allows it. How do you spend your evenings? What are you entitled to after you have worked a day? Do you think it's necessary to have a glass of beer at a bar? And talk, talk, talk? When will you grow up? You don't have to be all the time a philosopher. I don't mean that but what are we doing? We're singling the Barn out as something unusual. In this little part of the country. We want to make something of this that stands out, not like a sore thumb, but as something that people can look at and say, yes there is something that is worthwhile. Something that can have that little bit of a name. And become known. Not for publicity. The hell with all kind of publicity. For oneself to know we are tending a garden and growing a tree. And our behavior. It has to show. And people who come, they look for something. They want it. Why in God's name do you think will they give up a certain pro-

fessional work to come here? Why do they ask? What can we give them? On what basis can we refuse them, if they are not worthy. I said something about it, the difficulty of finding out what is right and what is wrong about that. We will find out gradually. But what is it you can give so that someone else can take with her or him. To go out again for a little while and to be by themselves and on themselves and not to forget. What is there sometimes in tapes that you can listen to, and you say "yes, it's right", and you have forgotten. Next week you have forgotten. And of course I know time is limited. But then don't miss out on the times that really you're a little bit too lazy, or that you follow the line of least resistance. Wake up. Grow up. Don't always be a child. It's difficult in this world to become a man. It's difficult even to have your own opinion. It's very difficult to make for yourself solidarity within; to build Kesdjan body. Because there is so damn little material for that. If Kesdjan means emotional bricks, where will you get them in this life? Even your experiences that you want to make emotional, your going on side roads, LSD and the rest, and the wish for drugs or alcohol or too much smoking. Or prattle and nonsense. Where will you get the bricks. Where will you be deeply involved-in what? How can something of that kind be awakened in you. How can you reach a certain correspondence with the different people; lets say like the Church Fathers--Saint Augustine. Or what will you want to know about the [illegible] things that have happened in history. People who were, well they were written about. Maybe they were not worth while; surely at the present time it isn't very much worthwhile with alot of the junk that is published. But let's say there is a certain classical literature which was meant to be used by people in later

life. That is why it was called classical. Are you still interested i n such things? To read a good book? A good book? I mean a book that actually starts to make you tremble. That you say, there is something, and I didn't know it anymore. When you were a child you knew it. The lovely little stories of Winnie the Pooh ~~which~~ with which you could identify. You know, we are far away sometimes from that. And if you don't help your own children, how will they be when they grow up? And they become father and mother.

All this is of course on the assumption that life on Earth has to be understood. It is an assumption. It is an assumption which belongs to a human being. Because he is three-centered. That's the basis of the assumption. And it has a perfectly good right to be assumed. What will happen after three? Do you think three goes over into four; just like that? Like one can go over into two and into three; and three you are at an impasse. Four will not come. Until the three are one. And then it is added on the basis of three. Then it becomes four. A human being is three-centered. In his full development, he can become what he ought to be in the light of eternity. That's why we talk about Work. That's why I hope we can continue to talk about it. And that there is really that kind of desire that it will become apparent. And during July and August, you'll have a chance to make it be apparent for you yourself to see, and for all of us to profit. And for all of us to be able to see ourselves and to profit for everyone of us. Trying to live, as if during those two months, Heaven could descend on Earth. As if, which is utter silliness on my part even to suggest it, but even if I, early in the morni ng, for two minutes have Heaven with me, it's already a different kind of a month. I want you to Wake up. I beg for that so many times.

I pray for it. So that you will understand what is involved in your life. Which is the same kind as my life, and to understand it in such a way that it is precious and that you have that responsibility to maintain it. And to make of your form what you can change it into. To make life easier for itself to continue to exist.

So two weeks from today, I hope we have another Tuesday meeting. Several of you I won't see now until I come back. Make it as good a time as you can. Pray every day, if you can do that, that God will help you and take care of you. And that you will have the strength to live in accordance with certain principles, which you for your own can put in such simple words, that you will not forget them.

Good night.

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